

TEMPLE CHIMES

Thirty-three Poems of St.Thayumanavar

Translated by

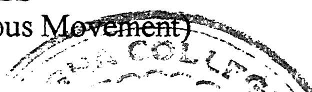
S.P.Y. SURENDRANATH VOEGELI-ARYA

M.A., B.D., S.T.M

Edited by

WILL HAYES

(Leader of the Free Religious Movement)



He was sure that this new philosophy would make life richer. He felt that through the translation, he was making a good contribution to the world Free-Religious movement.

Temple Chimes was edited by Will Hayes, Leader of the Free-Religious movement and was published in 1932.

The I.I.T.S. is making an attempt to bring out the book now totally forgotten. **'Temple Chimes'** is another publication in this series.

Our heartfelt thanks to Thiru.T.N. Ramachandran of Tanjavur an eminent translator who gave this rare book to our Institute for reprint.

Our sincere thanks are also due to the Hon'ble Minister for Tamil Official Language, Culture, Hindu Religious and Charitable Endowments, Dr. M.Tamilkudimagan and to Thiru. V.Palanichamy, I.A.S. Secretary to Govt., Department Tamil Development - Culture for their sustained help and guidance for the Development of this Institute.

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Editor's Foreword

It has been a Joy and a privilege to prepare Surendranath Voegeli-Arya's translations of Thayumanavar for the press. In giving us these fine renderings of the Saiva saint, my Indian friend has done a great service to Western readers. For Thayumanavar belongs to the whole world. His poems will one day take their place in the Larger Bible of the Universal Church.

This little book is by its very nature appointed to be read in churches. A devotional spirit pervades every poem. But the teaching of Thayumanavar does not end in the temple. Thayumanavar was great Bhakta, but his love always leads to Karma-yoga. Religion is not only for the temple; it is for the home and the market-place and the government-house. Religion must be lived.

The name of Thayumanavar is a household word in the Tamil-speaking country. The saint has his place in the Saiva religion. Like the Buddha, he pointed to a Middle Way between two extremes. And because of him, many have since walked in that Way. But it is the world view of Thayumanavar that appeals most to me. It is thrilling to find the essence of universal religion in words written so long ago as the seventeenth century. Good men of every faith will respond to the all-embracing love which finds expression in such poems as "Universalism," "Worship of the Supreme Spirit," "The all Pervading God," "Spiritual Democracy" and "Thy Salvation is for All." Psalms such as these could only have been written by one of the Great Companions. Throughout the ages the sectarians have tried to shut God "in the prison-house of their narrow creeds," but the Great Ones of the earth have always rejoiced that the Father-Mother-spirit cannot be so confined. Like Thayumanavar, they have said :

> "It is good to know that Thou art
> infinitely better than the intolerant
> priests and their blind followers
> describe Thee to be."

This is a book for all who are working for World Religion and World Brotherhood.

Will Hayes.

TRANSLATOR'S PREFACE

Far away from the inspiring presence of my dear wife, the presiding dei over my body, mind and soul; far away from my ever-beloved sister-i law whose constant care for my needs and comforts enabled me to wo without getting tired or disgusted with the world and its problems ; f away from my faithful and loyal friends who were always eager to he me in my many undertakings ; far away from my homeland full of ma noble and elevating influences, that which kept me and is keeping r cheerful, happy, enthusiastic and industrious, true and devoted to t ideals of Satyam, Shivam and Sundaram, is my daily morning devotior the feet of Satchidanandashivam. Before my morning devotion, som times, I read the Upanishads ; sometimes, the Bhagavadgeeta ; som times, the Dharma Pada ; sometimes, Kabir, GuruNanak, Tukaram, A vai, Tiru Valluvar, Yogi Vemanna, Kanaka Dasa, Pedda Dasu, Tirum lar, Thayumanavar, Pattanathu Pillai, Swami Ramalinga, Meikanda D van, the Bible, Al Koran. The translations in this little book are the r sult of my morning devotion with St. Thayumanavar when I was in O ford. In another volume I shall discuss the ethical, religious and phil sophical teaching of our saint. For the present let me give a brief outli of his life and work.

THE MAN

St. Thayumanavar was born in the year A.D. 1608 during the rei of the king Shri Muthu Krishna Naidu and took leave of this world in t year 1662 during the reign of the king Shri Vijayaranga Chokkanat Naidu's son. His father's name was Shri Kediliyappa Pillay, who w loved, admired and revered by his people for his erudition, piety a character. Because of his exemplary character and unselfish life, S Kediliyappa Pillay was chosen by the people as the head of a Saiva te ple in his native place. And because of his ability, shrewdness, inte gence and cleverness, he was made the Prime Minister and the Ch Financial Adviser to the government of the kings Muthu Krishna Nai and Muthu Veerappa Naidu. During those days, throughout the Nai kingdom in South India, Vellalas were the principal advisers and trust friends of the Naidu kings. The Vellala community not only produc statesmen and financial experts, but it also gave birth to great men letters, poets, mystics, philosophers, prophets and seers.

Our saint's mother was Shri Gajavalliammal, who was known for h kindness, piety, common sense and ability in conducting her househo

descendants are still living in Vedaranyam.

Shri Kedilliyappa Pillay and Shri Gajavalliammal had two sons. Sivachidambaram Pillay was the first son. He was adopted by the poet's paternal uncle. The second son was Thayumanavar, our saint. He succeeded his father as the Prime Minister and Financial Advisor to the queen Shri Meenakshiammal who reigned from the year 1625 to 1627, and to the king Shri Vijayaranga Chokkanatha Naidu whose reign lasted from the year 1627 to 1654. Our saint not only won the esteem and admiration of his queen and king for his ability, shrewdness and intelligence in state affairs, but also won their love and reverence for his deep piety and profound wisdom in spiritual matters. It was said that his relation to his king Shri Vijayaranga Chokkanatha Naidu was more that of a spiritual preceptor than a minister. The king cherished a very great regard for his minister's spiritual attainments.

It was during the reign of king Shri Vijayaranga Chokkanatha Naidu that Thayumanavar's marriage took place with a young handsome maid of a respectable Vellala family, named Shri Mattuvarkulalmmai. A son was born to them and he was given the name of Kanakasabhapati. A little later she entered into heaven.

About the year 1642 St. Thayumanavar renounced his position as a householder and as a Minister of State and entered into the ashrama of a sanyasin.

AS A POET

As a poet, Thayumanavar has few equals in any language. He has given us more than 1,500 verses in Tamil. They are known for their sweetness and simplicity. His rhymed verses are full of long rhythmic swell. They contain the richness and melody of language, feeling and emotion. We find in his hymns pathos, subtlety, cadence, vigour, warmth, eloquence, thought, love and devotion of an accomplished and an inspired hymnologist.

I have had many an opportunity of observing good men and bad men, good women and bad women, among the rich and poor, among the high caste people and the low caste people, throwing aside their vanity and conceit, forgetting at least for the moment, their many cares and worries, sometimes peeping through the windows of their rooms, sometimes standing at the main entrance of their houses, sometimes running out into the street and taking their stand by the poor and lowly ones, to listen to our saint's hymns sung by the wandering mendicants. They were

stirred and moved by the devotional fervour and pathos of hymns and shed tears in an uncontrollable manner. I know eight persons, two of whom are women, who, as the result of their listening to the singing of our saint's hymns by these wandering mendicants, have given up their old ways of living and are to-day living lives dedicated to the unselfish service of their fellow beings. I also know a young university graduate who as the result of hearing one of our saint's hymns sung by a dancing girl in a marriage festival, became an ascetic and is now a devoted worker among the so-called depressed class people. Further, I knew a certain illustrious judge of the Madras High Court who always carried a copy of our saint's hymns in his pocket and used it for his own edification whenever he found time in his busy office. He once told me that it was Thayumanavar's hymns that led him to renounce his caste presumptions and made him a keen social worker. And there was knight, one very highly educated in his own country as well as in England, a very profound student of Eastern and Western philosophical and religious literature, who once told me when I met him in Kodaikanal, a hill station in South India, that Thayumanavar's hymns are the Magna Charta of a high-minded spiritual democrat who won his freedom in God here, in this world.

Such is the power and influence of our saint's hymns on the life of people in South India. The poems point not only to the lofty height of spiritual eminence which was Thayumanavar's resting place, and which he climbed with great zeal, patience and perseverance, but also to his literary success, grandeur and attainment. He knew both the languages—Tamil and Sanskrit—and he used them well and with a great skill and dexterity.

AS A PHILOSOPHER

In philosophy, Thayumanavar was a disciple of St. Meikandan, the first historical founder of Saiva Siddhanta philosophy as we know it in South India. He was initiated into the truths of this philosophy by a great selfless Saiva ascetic whom he found one day in Dakschinamoorty templé, in an obscure corner. Our saint was very favourably impressed with the sweet composure, spiritual splendour and childlike simplicity of this ascetic. This holy man never went to any public place to advertise himself and his spiritual attainments in the loud language of a pompous pandit. As a bee is attracted from its far distant dwelling by a lotus flower, so our saint was drawn by the spiritual fragrance of this ascetic.

He accepted him as his guru, and was led step by step to the lotus feet of Shri Nataraja, whose exalted abode is the heart of those who have surrendered their body, mind and soul to him unconditionally.

Thayumanavar was well acquainted with the Vedanta as it was being interpreted by the followers of Shankara and others, Sivadvaita and Saiva Siddhanta philosophical systems. But, he rejected the theories of Parinama Vadis, Arambha Vadis and Vivarta Vadis concerning Atma, Paramatma and Prapancha or Prakriti. He accepted the conclusions of Meikanda Devan propounded in his Sivagnana Botham, which was ably commented upon by his (Meikandan's) disciple, Arulnandi, concerning Pasu, Pati and Pasam. He was neither a Dualist nor a Monist, nor a qualified Monist according to Ramanuja or Neelakantha, but a dualistic non-Dualist.

As a thinker, Thayumanavar was remarkable for his grasp of the fundamental problems of philosophy. He was extremely successful in his endeavour to clothe its abstruse doctrines in a popular language so that everyone could understand them. He never believed in making difficult subjects more difficult.

AS A SAINT

Religion was not mere philosophy or theology with Thayumanavar. It was a deep and profound experience that stirred him. For him, it was a burning passion to lose himself in Him who makes the life of His bhaktas sweet, rich, useful and fertile. It was a devoted, consecrated and uncompromsing life in Him, and with Him, Whom he accepted after a considerable amount of thinking, careful searching of his heart, and intelligent investigation into the different interpretations of religion given to him by the Aryan and Dravidian denominational propagandists, as his one only God. His passion for God filled him with zeal, earnestness and enthusiasm to live a good, clean, industrious and useful life, not for his own glory, nor even for the glory of his Maker, but for the elevation, edification and freedom of all people, in God. He was a God-intoxicated saint whose one ardent desire was that everyone of his fellow-beings should participate with him in tasting the abundance of life and its many riches in God. His religion was a spiritual religion and it was meant for all. He believed in a high moral life and was always telling people that they should live for their fellows. But, at the same time, he believed that a true spiritual religion was very much above ethics, rites and rituals. A true spiritual religion, according to him, was *nishta* in Him. This spiritual

religion he lived in his everyday life.

AS A PROPHET

Our saint belongs to the family of the great prophets of the wor such as Shri Krishna, Lord Buddha, Jesus, Muhammad, Kabir, Gu Nanak, Tukaram, Avvai, Valluvar, and Meikanda Devan. When In fell into the unclean hands of selfish priests and God was driven out that great land by their atrocious ceremonies, Thayumanavar fearles announced that true religion was a pure and chastened life in God a unselfish devotion to one's fellow-beings, irrespective of caste, creed colour. He said that religion was not extreme fondness for feasts a fasts; it was not blind loyalty to doctrines and dogmas; it was not ir tional adherence to books and creeds; it was not servile obedience a reverence to presumptuous priests and pedantic pandits, but it was a l which allowed itself to be purified and illuminated in the crucible of re son.

When the true religion of Indian sages and seers was allowed to die the dark impenetrable forest of needless, meaningless and ceaseless ca disputes and religious wranglings, Thayumanavar had the boldness declare that there was one only God- the Father-Mother-Spirit. All we children of the one God, but their visions of Him and their interpre tions of Him were but partial, limited and imperfect, because they the selves were narrow, finite and imperfect beings. To realise God in t world, in their lives, and to make this world a place of interminable j and unfading beauty, they must practise peace, love and toleran When the impious priest who made his religion a profession for earni his daily bread audaciously announced himself as the only person fit impart education of any kind, and claimed that he was the only p ordained mediator between God and man and that salvation was me only for few individuals or castes. Thayumanavar had the invinci courage to sing in his own sweet, simple inimitable language that t only one Being whom he recognised as his Teacher and Guru was God; that no mediator of any kind was necessary between Him and I devotees, and that God's greatness and sovereignty would not suffe He extended His love and salvation to all irrespective of their birth, s

Temple Chimes

I

What is God ?

Some declared that the nature in which fire, air, earth, water and ether take their shelter is the first fundamental cause.

Some declared that the infinite and unlimited space which envelopes us and all the worlds is the first fundamental cause.

Some declared that the fine, invisible indwelling essence of all things is the first fundamental cause.

Some declared that in which the satvic, rajasic and tamasic gunas are absolved is the first fundamental cause.

Some declared that the primeval sound which manifested itself in Vedas and Aghamas is the first fundamental cause.

Some declared that the comely form of all animate and inanimate things of our world and other worlds is the first fundamental cause.

Some said that unutterable and inconceivable formlessness is the first fundamental cause.

Some said that the ancient and original generating power of all life is the first fundamental cause.

Some said the individual souls themselves are the first fundamental cause.

Some generous-minded saints said that the all-loving and impartial spirit of non-differentiation which exists among all beings irrespective of caste, creed or colour is the first fundamental cause.

Some pious-minded devotees said that the charitable and all-forgiving spirit of grace is the first fundamental cause.

Ah ! By lending my ears to these many conflicting theories of learned people who seem to interpret everything by separating it from the very source of its life and existence, my mind becomes wavering and unsteady like mercury.

All these theories are the result of a partial vision of Thee.

Lord, I am not learned.

But, this much do I know. Thou art all these things which the partial interpreters say—and much more. Thou art the one all-prevading, undivided, infinite and eternal bliss whose love and warmth we are

II

He is All-In-all and Over All

1

He cannot be spoken of as one with forms.
He cannot be spoken of as one without forms.
He cannot be thought of as one restricted to within.
He cannot be thought of as one restricted to without.
He possesses no marks to distinguish Him.
He possesses no attributes to characterise Him.
He is not to be thought of as more.
He is neither to be thought of as less.
He is one. He is many.
He is all-pure.
He is the absolute, unconditioned Paramatman.
He is all-comprehensive.
He is the one only Good. He is the only supreme Good.
He shines with all His splendour in the heart of His bhaktas.

2

He is not the burning blaze of a big fire,
He is not the swift flow of a heavy flood,
He is not the violent stir of a whirlwind,
He is not that which could be destroyed in a battle-field.
He is the one immutable being.
He is much beyond the terms connoted by he, she, or it.
He is the incomprehensible spirit.
He is the all-pervading God.

3

He is not darkness. He is not light.
He is the first fundamental cause wherein all things have their roots.
He is one near to us and yet far away from us.
He is one who is sought by all gods and goddesses.
He is one whose presence in us makes us live.
He is one whose absence from us causes us to perish.
He is one at whose feet all the worlds prostrate.
He is one who shows His mercy to all who return to Him in their

weariness.
He is one who reveals Himself to all who are tired of their wanderings in the forest of many religions.

4

He who shines in the heart of those who have conquered self,
He who is above all distinctions,
He who is above all dualistic thoughts,
He who is seen in the realms of motion and in the realms of motionlessness,
He who is one indivisible whole, He who is ever active, new and creative,
He who is the Author of all truth, goodness and beauty,
He who is all-bliss and ever-auspicious,
That is the supreme Being we must learn to discover;
That is the supreme Being whose manifold beauty we must behold in our hearts.

III

God-Knowledge

Though one has firmly established himself in the path of bhakti,
Though one has travelled round and round this vast world a
number of times,
Though one has bathed in many a sea, many a river,
Though one can stand successfully in the midst of a live fire with
suffering from its heat,
Though one has learnt to suppress his craving for food and water,
Though one has practised to perfection the much needed silence
this world of storm and stir,
Though one has succeeded in cutting himself away from the m
tempting things of this world,
Though one has made his abode in a lonely cave on a high moun
peak,
Though one has mastered his senses and has complete control o
them,
Though one has tasted the sweet elixir of gods not easily acqu
by mortal men,
Though one has learnt to preserve his body for ages together with
ever tasting the bitterness of decay or dissolution,
Though one has accomplished many another thing, Is there any cha
of his obtaining salvation without the knowledge of God?
Without the knowledge of the supreme Self, man will remain b
here and hereafter.
He will be of little use into himself and unto the world.
With the knowledge of the supreme Self, man will be like a lamp l
with a bright light—unto himself and unto the world.
Unaided by doctrines and dogmas, by books and by priests, with
help of his own personal experience of the Self, with the help o
own knowledge of the Self, he will reach the feet of God.

IV

The Real Self-Knowledge

If my knowledge of self stops with my self,
If it does not go farther than my self,
If it does not extend to others' selves as they are related to Thee and to me,
I cannot be said to possess the real self-knowledge.
The self-knowledge which stops with my self will lead me to self-centered egoism.
Lord, where intoxicated self-conceit has struck its roots, there will be no yearning for the science of silence in Thee.
Lord, where the knowledge of self rests with the self there will be no enthusiastic devotion for Thee.
When my small self-knowledge leads me to egoism and makes me vain, then, O Lord, what chance is there for my mind to merge itself in the ocean of Thy great love for me?
Lord, when my small self-knowledge makes me feel satisfied with my little self and its achievements, my vision of life is a very limited one.
My vision of life is mine and not Thine.
My vision of life is mine and not of Thy children.
The vision of life which comes from my small self-knowledge will lead me into conflict and confusion.
The vision of life which comes from my small self-knowledge will force me to participate in intolerant and bigoted thoughts, words and deeds.
Lord, where there is no real self-knowledge, there dogmas and doctrines will flourish, there priests and priest-craft will thrive.

V

The All-pervading God

1

When I begin to ponder over the words, "Even the smallest atom dar not move without His permission,"
I begin to argue within me,
What is the meaning of creation?
How does this illusion of "I" arise in me?
What is true, what is not true?
What is good, what is bad?
What is patience, what is impatience?
What is the feeling of affirmation, what is the feeling of negation?
Who are friends, who are foes?
What is wisdom, what is unwisdom?
Who are they that possess it, who are they that possess it not?
Who are they that have appreciated the value of silence and ar silent in thee?
Who are they that have not yet understood the evil of many word and are lingering in the midst of passing scenes of this world?
What is real is Thou. Thou alone art real. Every other thing is a mer puppet in Thy hands.
Without Thee in us, no thought is thought, no word is uttered, no dee is done.
Thou all-pervading God, Thou art the life of all living beings. (God, it is in Thee the here and hereafter have their roots.

2

Some faiths are like a man possessed with an evil spirit; out c deep despair, they rave without reason or rhyme, one thing on moment ; another, another moment.
Some faiths cry unto Thee out of the depths of their heart, "Father."
Some faiths cry unto Thee because of the inmost agony of their hear "Mother."
Some faiths address Thee as the one supreme Light beyond thei comprehension

Some faiths think of Thee as the one sacred Sound that cannot be uttered within reach of anyone's ear.
Some faiths discuss thee as the one infinite space beyond their grasp,
Some faiths conceive of Thee as the one immeasurable Time—the parent of past, present and future.
Thou art all that thought and speech can grasp—and a great deal more.
O Thou all-pervading God, Thou art the Life of all living beings, in whom the here and hereafter have their roots.

3

As one single stone quickly scatters away thousands of crows, so but one little desire of a devotee to get his thirst quenched in the limpid stream of Thy love is enough to scatter all the thousand sorrows earned by his past sins.
O God, it is plain that I have no such desire. Otherwise how to account for my sufferings which are so many and so intense.
It seems to me that there is no end to the ailments of my body and mind.
O Thou all-kind and compassionate Friend,
I have not yet obtained that mastery over myself which is the result of a devotee's complete establishment in Thee.
The distance between my unchastened desires and Thy path of perfection is immeasurable.
Thou Saviour, when am I going to be Thine wholly and completely ?
Am I going to see the dawn of that day in this life ?
O Thou all-pervading God, the life of all living beings, in whom the here and hereafter have their roots.

4

O God, it is true that this body of mine is neither steady, uncorrupt, undecaying nor permanent.
And yet, Thou, out of Thy infinite kindness, didst come into my body as my Guru and taught me the mystery of maintaining it pure and uncorrupt.
Alas ! My ignorant and unruly body is not willing to be disciplined, tutored or tamed.
It is reluctant to go through the hard path of yogic-sadhan, and to

And still it is ashamed to maintain itself with the help of food obtain
by begging.

Nevertheless, my body must be preserved. It is Thy temple.

Yes, I shall maintain my body by cheerfully serving T
singleminded servants known for their strength of character, resolu
ness of will and yogic attainments

Lord, one petition unto Thee. Thou must grant it unto me, Thy humb
servant.

I am suffering from the dreadful poverty of love caused by the lack
Thy presence in me.

Wilt Thou remove my poverty by consenting to live in me, here a
now ?

O Thou all-pervading God, the life of all living beings, in whom the h
and hereafter have their roots.

5

All the Vedas and Aghamas, Puranas and Ithihasas, all other differ
sciences speak in language glorious, rich and varied, the truth
Thy non-dualistic-dual nature alone.

When closely reasoned the truth of non-dualism appears to be the tr
of dualism.

The science of logic, the wisdom grown out of experience, the Shr
and Smritis, declare this alone to be the truth.

The same is emphasised by the harmonisers of the dualistic and no
dualistic systems of philosophy.

Then, if I come to the conclusion that "Thou art I and I am Thou"
truth of Thy non-dualistic-dual nature is realised in me.

My God, Thou willingly consentest to come down into my little self a
cheerfully wearest the tatters of my finitude in me.

My God, Thou lovingly liftest me up from the depths of the dark cell
my unregenerate self to Thy limitless heaven of freedom.

My God, Thou helpest me to put on the regal robes of Thy infinitude
Thee.

What Shall I be wanting in when I am wholly Thine and lost in Th

O Thou all-pervading God, the life of all living beings, in whom
here and hereafter have their roots.

6

What a fool am I to think that the essence of Thy being and the essenc

my being are same and identical !
Thou art the limitless pure Light untouched by the sins of this world.
Thou art the limitless perfect knowledge uninfluenced by the illusions of this world.
Thou art the all-pervading Spirit and Thou art present everywhere and always.
Thou art before me, behind me. Thou art above me and around me.
Thou art one complete whole, one unalloyed happiness, one perfect peace.
I am a finite being with a limited vision of life.
I am tossed hither and thither by waves of distress in the sea of life.
I am full of differences and my sorrows are many.
As darkness hides its face in the presence of light, so my self-conceit hides its sinful face in the presence of Thy radiant love.
Let Thy name be praised for ever. Let Thy name be blessed for ever.
O Thou all-pervading God, the life of all living beings, in whom the here and hereafter have their roots.

VI

Our God is Truth, Knowledge and Bliss

1

The infinite expanse above, the wide vast world below and all elements cry out the truth of Thy beneficent existence.

The seven-tongued fire, the fierce sun and the cool moon reve little of Thy invisible inner light.

Thou art the one direct cause of our perceptual and concep knowledge.

Thou art one indivisible whole. Thou art our one only non-dual God

Our thought and speech cannot exhaust Thee.

Thou art beyond all attributes.

Thou art unbounded Love and illimitable Goodness.

Thou art the ever-changing changeless Spirit which stands unmo in the midst of many movings.

Ah, I am a fool.

Instead of losing myself in Thee and enjoying Thy interminable ha piness, I identify myself with the unredeemed evil mind.

And now, O God, I suffer like a motherless child.

Why do I do this ? Is it to ruin myself ? Is it to make myself mad ?

I entreat Thee to have mercy on me. Help thou me that I may not m the cause of my unregenerate mind my cause.

I implore Thee to help me to permanently establish myself in The

I beg of Thee that the tainted things of this world may have no seduc influence over me.

O Thou God of all goodness, Thou art All-Truth, All-Knowle All-Bliss. Thy undivided and unconditioned pure love penetra into the life of every little particle of this universe.

2

What sense is there in throwing a stone at a tree which yields no fruit

What meaning is there in lifting up of our voice into one who not condescend to lend his ears to our plaint and if it is true that must anyhow suffer or enjoy according to our thoughts, words deeds in our previous birth ?

It is the selfish haughtiness of the unthinking people that cau them to take their shelter in the law of karma, forget Thee and s that they are happy to-day because of their righteous life in th previous birth, when they are surrounded by the many sweet thin

of this world.

It is the helpless selfishness of the same unthinking people that makes them blame Thee and run to Thee with mad haste with bribe-offerings to buy Thee and Thy love for themselves when evils befall them.

Such are the ways of the worldly-wise in this world.

But Thou art our Mother and Thou art our Father.

Thy compassion for us is unlimited and Thy love cannot be bought by bribes.

Unlike these simple-minded people, it shall be my privilege to think of Thee always and lose myself in Thee in my days of plenty and in my days of penury.

O Thou God of all goodness, Thou art All-Truth, All-Knowledge and All-Bliss. Thy undivided and unconditioned pure love penetrates into the life of every little particle of this universe.

3

O Thou Divine Radiance, I am not devout enough to write verses on Thee in the seasoned language of an accomplished poet whose one unending source of inspiration is Thy inseparable presence in him.

I am not endowed with sweet and sonorous voice to sing the sacred songs of Thy love for Thy devotees and Thy devotees, love for Thee sung by the three great saints.

My passion for the passing pleasures of tl is world has not yet left me.

My body is reluctant to practise the hard and difficult yoga-exercises.

I cannot renounce my food and let it perish.

I am unable to approach Thee through the temple door of silence and meditate on Thy truth.

O ! Millions of temptations are dragging me away from Thy feet and they prevent me from letting myself be lost in Thee.

O Thou my Maker and my Friend ! my thirst for Thee is great. How can I quench my thirst unless I let myself be immersed in Thee ?

O Thou God of all goodness ! Thou art All-Truth, All-Knowledge, and All-Bliss. Thy undivided and unconditioned pure love penetrates into every little particle of this universe.

4

O Lord, save me and help me to be mindful of Thee always, and under all circumstances.

TEMPLE CHIMES

When I am in flower gardens, in the midst of their many blossoms :
When I am amongst trees and when I rest in their sheltering shade
When I swim and sport in cool and crystal lakes :
When I quench my thirst in the sweet and refreshing waters o running rivers :
When the touch of the sweet-scented breeze delights me as the sof and gentle steps of a handsome maiden please my eager ears :
When the white-faced full-orbed moon shines on me with all the bri' liance of daylight :
When I live in big and spacious houses :
When I taste and enjoy the many rich and dainty dishes :
When I decorate myself with garlands made of many-coloured flowers
When I perfume my body with sandal-paste :
When I chew tender betel-leaves and nuts to my heart's content :
When I play and when I sleep :
Always, and under all circumstances.
Thou God of all goodness ! Thou art All-Truth, All-Knowledge, an All-Bliss. Thy undivided and unconditioned pure love pene trates into every little particle of this universe.

VII

The True Relation

1

I am He and He is I.
Why this prattle all day and all night !
How can anyone in the shrine of whose heart the pure celestial lamp of wisdom burns with inextinguishable blaze say that his tiny little self and the one infinite eternal Self are one and same ?
How can anyone in the shrine of whose heart the heaven's vital flame of purity and piety burns with unquenchable splendour say that his tiny little self and the one eternal and infinite Self are one and same ?

2

He who has experienced God's supremacy over all— the richness of His unlimited goodness,
the magnificence of His unsurpassable beauty,
the unimaginable grandeur of His truth,
His immeasurable love for mankind,
His great passion to lift up all men to His level, he says that he is God's and God is his, but he is not God.
He who has experienced His saving grace, he who has known His quickening presence in the very essence of his life, he says that he is God's and God is his, but he is not God.

3

He who is a prisoner in the palace of his little self,
he who is lingering in the forest of many illusions,
he who is caught in the net of contentions spread by the logic-mad schoolmen,
he who is living in the shadowy land of shibboleths,
he imagines that he is God and God is he.
He who has subdued his mind,
he who has learnt to steady his wandering thoughts,
he who has control over the vehement flow of his vain words,
he who has realized that the practice of reflecting within is the beginning of wisdom.

TEMPLE CHIMES

he who has understood the pathos of distance between hi
Maker,
he says that he is God's and God is his, but he is not God

VIII

God is Love

1

In the beginning Thou alone exited as One.

Thy form was one, but because Thou art love Thou didst become many.

Thou didst create all this beautiful world, and Thou didst make all the numberless objects in it.

Lord, I too was made to come into this world from the beginning of Thy creation.

My births and deaths are innumerable.

But, this one is a great opportunity for me.

Whilst I am here I must learn to free myself from all alluring vanities which draw me away from Thee.

I must learn to cut asunder all evil ties which keep me bound to this world.

I must learn to realise the true relation which exists between Thee and me.

I must prepare myself to taste Thy infinite bliss. To-day is the day for it.

Ah ! If I allow this day to slip away ; if I leave my body without realising the real aim of my life, will there be another opportunity to let myself be lost in Thee ?

2

I let myself be used by my senses as if I was their hired slave for all ill purposes.

I was stubborn like a monkey.

I made no abode of mine in deep. dark forests.

I did not wander alone on high mountain peaks in search of Thee.

I did not live on raw herbs.

I did not let my body suffer, shrink and wither in heat or cold.

I made no great penance.

I took no interest in doing great deeds.

I practised no silence.

I did not care to steady my mind.

I did not walk on the path of righteousness.

I believed in being smart at the cost of truth and justice.

I believed in being showy at the cost of living a simple life.
I championed evil exploits.
I placed my trust in appearances.
O Thou Lord of compassion, have pity on me !
Let me, at least, now, live in the company of Thy devotees who are masters of their self and their senses.
Let me learn to let Thee live in me.

3

Riches of this world are like the waves of the sea. They let people rise and fall.
They are a source of great distress.
And yet, O Lord, Thou didst give enough of Thy riches unto me, that I might not have to follow rich people with a servile spirit for my daily bread, that I might cherish a kindly attitude toward those who approach me because of their poverty, that I might never give utterance to that harsh word "No" when lonely and distressed people come to me.
Lord, Thou didst help me to enjoy the benefits of a sound body which knew no illness.
Thou didst help me to the yogic-ideals of life.
Thou didst help me to establish myself in the path of Thy righteousness.
Thou didst help me to understand the value of self- knowledge.
Thou didst help me not to rely on others for my knowledge of Thee.
Thou didst enter into my soul as my Guru.
Thou didst initiate me into the mystery of Thy imperishable truth.
Thou didst not ignore me because I am but an insignificant servant of
Thine in one obscure corner of this vast world.
My Lord ! my Lord ! In what language of praise can I speak to Thy children of Thy manifold kindness unto me ?

4

Lord, help Thou me to look upon other's lives as I look upon my own life.
Lord, help me that I may spend myself in the interests of others.
Help Thou me that I may ungrudgingly bear others, burdens and relieve them of their sufferings.
Help Thou me that I may speak to them of things which will be of service to them.

TEMPLE CHIMES

Help Thou me that I may share Thy riches unto me with Thy children.

Help Thou me that I may cast aside the conceited notions of "I" and "Mine."

Let me treat Thy devotees with reverence.

Let me learn to think of the many objects I see in this world as gifts of Thy unbounded love for us.

Let me meditate on Thee and Thy saving grace.

Let me stand before Thee with folded hands.

Let me sing songs in Thy praise.

Let me dance out of joy of Thy presence in me.

As a painted picture remains unmoved, so let my mind dwell on Thee unmoved by the many tempting things of this word.

Let me live the sweet life of Thy love.

Let me live the life of one unconditional love.

Lord, let my rich life, sweetened by Thy great love, sweeten the lives of Thy children here.

IX

He is Our Father-Mother-Spirit

1

He is without form.
Neither words can describe Him nor thoughts comprehend Him.
Neither does He go, nor does He stand still.
He is one indivisible whole.

2

He is easily conceived by a devout mind.
He is difficult to be perceived by the external eye.
He is the supreme light of splendour who cannot be attained by
rare powers of language.

3

To those who are willing to learn from Him,
He descends into their heart as a kind and willing Teacher,
He initiates them into the mystery of divine knowledge.

4

He is body and soul to the smallest atom and to the biggest mounta
He is like the all-pervading sweetness of the juice in every part of
sugar-cane.

5

He is always and He is everywhere.
He is here, there, now.
He is like this, He is like that.
These words of wise men do not reach His ears.

6

He is our one supreme Mother of mothers.
He is our one supreme Father of fathers.
He is the one supreme Relative of relatives.
He is the one only reliable Friend.
He is our one perennial source of inspiration and love.

7

His love is ever-new and yet it is from the beginning.
It was, it is, it shall be.
It has no beginning. It has no end.
His love is ever in us, here, in our midst.
It is everywhere, It is all-pervading.

8

He is the one hold of those who have lost their hold on this world.
He helps them to live well in this world without making themselves bondmen to the things of this world.

9

In the open daylight, when I am busy with the many vain things of this world, He hides Himself from me. In the lonely chamber of my heart, when every thing is dark, when I am alone with Him, He freely mixes with me.

10

O what a life of freedom I enjoy ! O what a life of love I enjoy!
What a full-life freedom is mine ! What a life of sublimated love is mine !

X

He is My God

1

He who is our sovereign-delight,
He who is our sinless salvation,
He who is the one supreme object of our devotion,
He who is far beyond all visible objects we see,
He who transcends the act of creation, preservation, and destructio
He who stands all alone in the fearful loneliness of His perfection a
uniqueness,

2

He who wears the mark of absoluteness on His forehead,
He who carries the water of life as a jewel on His head,
He who lights up this wide, vast world with the light of His wisdom,
He who has for His breath the mighty wind,
He who has for His form the boundless sky,
He who has for His feet this life-sustaining earth of ours,
He who has no mystery to hide from mankind.

3

He who has for His message all the Scriptures of the world,
He who has for His hands His own unfailing strength and support,
He whose power of primeval sound fills the entire world with t
fulness of life,
He who dances the all-enchanting cosmic dance of love and rhyth
in the pure heaven of His bhakta's heart,
He is my supreme God of all goodness.

XI

Universalism

1

O Thou God, Thou art the one and the many,
Thou art the single flame and the light that reveals all things,
Thou art the root of all ethical distinctions and that which is beyond them.
Thou art to-day and to-morrow and that which is above all conceptions of time.
O, Father Thou art, and Thy love for those who return unto Thee with a repentant heart is wider than the wide sea.

2

O Thou God, Thou art more luscious than the luscious fruits.
Thou art sweeter than the sweetness of the sweet sugar cane.
Thy name is more tasteful than sweet honey.
Thou art the one incomparable ocean of mercy.
Thou art the pupil of my eye and its very light.
Thou art that which constrains us to be just and righteous.
Thou art all that is good in this world.
Thou art our analytic knowledge.
Thou art our synthetic wisdom.
Our God and our Saviour Thou art.
Thou art the very essence of our life.
Thou lettest us play the game of our life nobly and well, here and now.

3

Each religion discusses its own revelation and announces it to the world as the only valid truth.
Each religion discusses its partial vision of God and announces it to the world as the one only valid vision.
Each religion quotes age-worn texts from its Scriptures and expects the seekers after truth to accept them as final and conclusive evidence.
Each religion appeals to logic as if it has the exclusive right to establish the soundness of its interpretation with its help.
The propagandists of each religion say that the tenets of their religion

alone are true and the tenets of others religions are false.

The propagandists of each religion shamelessly shut Thee in tl prison house of their narrow creeds.

Lord, they cruelly murder Thee in the dark dungeon of their denom national bigotry.

O God, it is well to know that all religions and their interpretations ar but fragmentary revelations of Thee.

It is good to know that Thou art infinitely more than all that the sacr Scriptures and their commentaries can aspire to teach us.

It is good to know that Thou art infinitely better than the intolerant priests and their blind followers describe Thee to be.

XII

Thou art One and Many

1

Thou art one.
Thou art many.
Thou art the all-pervading spirit.
Is it then possible for Thee to be absent from me ?

2

O Thou incomparable One, instead of revealing a little of Thy real self unto me,
Thou causest this world to appear unto me as real.
Is it to help me to realise the insignificance of this world and the significance of Thyself,
Thou dost do this ?

3

O Thou Lord, in this world of many unreal things,
Is it Thy will that I should establish my little kingdom of shadow-show, and make myself its ruler ?

4

O Thou my Maker, instead of letting me taste Thy Sweet love for ever,
Thou let'st me sip the tempting sweets of this vain world.
What can be the reason ? Is it to realise their shallowness ?

5

O Thou Father, when I constantly meditate on Thee,
I feel it is Thy grace that keeps me pressed to Thy Warm bosom.
But, am I to perish without realising it ?

6

O Thou my King, instead of listening to Thy living word of creative power,
Should I listen to the wearisome words of many false books and lament for ever ?

XIII

Thou Alone art My Permanent Friend

1

O Thou perfect Goodness, what a sad and selfish life I am living !
I eat like a glutton, I dress myself like a fop and live the life of
two-legged beast in the form of a man.
Why is it that Thou dost not let my mind wake up from its slumb
of illusion and ignorance ?
Why is it that Thou dost not let me once for all taste Thy boundle
bliss of perfection ?
Why is it that Thou dost not let me remain at Thy feet for ever servi
Thee and Thy children ?

2

Lord, the great number of cattle I possess, the many houses I ow
and the exquisite raiments I put on, will they keep me compa
when I am asked by the God of Death to take leave of this world
which I am so devoted ?
Will they accompany me always and everywhere ?
Can they be called my permanent friends ?
Refuge under the shadow of Thy feet alone is my true source
happiness.
Thou alone art my permanent Friend.

XIV

Worship of the Supreme Spirit

1

That which is neither here nor there, but which, with its glorious light, pervadeth every space.
That which is perfect bliss and that which is all glorious,
That which makes the myriads of worlds rest in the eternal light of Its love.
That which is the very life of the universe and all that is in it,
That which is beyond the reach of our thoughts and speech,
That which is above all theological quibbles and denominational disputes,
That which is the end and aim of all religions,
That which ever recedes from the human grasp,
That which makes seekers after truth never rest self-contended,
That which makes Its devotees eternally energetic and active,
That which fills Its devotee's minds with dynamic fervour for truth, goodness and beauty,
That which is the pure essence of being,
That which is the heart of love,
That which is eternal and everlasting,
That which is one without a second,
That which knows neither day nor night,
That which is beyond the boundaries of space and time,
That one glorious Light, Life and Love,
That alone is the adequate object of my worship and reverence.
Before such a Being, I stand with folded hands and bow my head in devotion with all humility.

2

Infinite were my births and birth-places.
Infinite are the names I received.
Infinite are the relatives who cling to me.
Infinite are my thoughts, infinite are my deeds.
Infinite are the caresses and pleasures I enjoyed.
Infinite were my joys in heaven and infinite were my pains in hell.
Infinite is the number of gods I worshipped.

Infinite is the number of creeds I propounded.
But that which is eternally true is one.
That which is eternally pure is one.
That which is eternally loving is one.
That which is ineffable is one.
That which is subtle is one.
That which we can never completely comprehend,
That which we can never wholly grasp,
That which rains on us its endless mercy and compassion,
That which is the essence of all Scriptures,
That which is the unfailing comfort of those who seek it,
That which is endless love,
That which is the parennial spring of perpetual knowledge,
That is the supreme Spirit.
Its name is Great Silence.
Yet It is more eloquent and instructive than the many words of pedantic pandits.
That alone is worthy of my worship.
I contemplate it.
I bow my head in reverence to it.

3

That which alone is without a second,
That which has for Its body the sacred sound,
That which makes the truth embedded in sacred Scriptures vital and important,
That which is the source of our wisdom,
That which has neither beginning nor end,
That which cannot be brought within the definition of religion,
That which is permanent in the midst of impermanent things,
That which is self-existent,
That which is self-complete,
That which is the first fundamental principle in which all things their origin,
That which is perfect peace,
That which is sinless,
That which is beyond all worlds,
That in which infinite space abides,
That which is self-detached,

TEMPLE CHIMES

That which is free from all imperfections,
That which is above all limitations,
That which is common to all human beings,
That is the true God.
That is the one only lustrous light which lights up the lamp of self-knowledge in our hearts.
That is the one immutable truth which reveals itself in so many new ways, in every age, and in every country.
That is the supreme Light at whose feet I stand with my folded hands.
I bow my head before Him with all love and reverence.

XV

His Grace

Innumerable are my resolutions.
Ah ! All are vain ! All are vain !
No useful purpose is achieved by them.
I think of walking on the path of renunciation ;
But, when thoughts of greed and covetousness approach me,
I listen to their evil council and fall an easy victim to them.
I think of doing something noble and great ;
But, when sloth, indifference and sleepiness lay their hands on me, I embrace them with all the fondness of a lover and I forget my obligations to Thee and Thy children.
I think of punishing my body, which drags me down to the mire of self-indulgence.
I get nervous and excited. My fondness for life rebukes me.
Ah ! I love my body and its senses more than the Dweller in my body and in my senses.
Ah ! I forget that is the Dweller in the body and the senses that fills them with life, light and beauty.
I think of running away from the many corrupting distractions of this world and establishing myself in Thee ;
But, I find the distance between such a pious wish and its realisation is too great for me.
It is true I am wayward. I know no stability of mind.
Nevertheless, I have no other source of help but Thy sinless feet.
It is only Thy grace that can set me free from the net of many desires and illusions.
It is only Thy grace that can help me to conquer the thoughts of greed and covetousness.
It is only Thy grace that can help me live a noble and strenuous unselfish life dedicated to Thee and Thy children.
It is only by Thy grace that I can treat this body as a living temple of Thine.
It is only by Thy grace that I can find Thee here, and now, in this world of many distractions.
It is only by Thy grace that I can set Thee on the lotus throne of a devoted heart.

TEMPLE CHIMES

It is only by Thy grace that I can establish myself in Thee.
Thou art the one great living fountain of life, light and love.
Thou art the one great God whose grace is my salvation.

XVI

I am Withering Away Without Thy Presence in Me

1

Come, my mind, let all thy wayward thoughts lie in a corner.

Meditate and examine thyself why Thou art constantly wandering away from thy Maker.

A million times have I begged thee to do this. But, thou hast paid no attention to my advice.

Beware, thou wilt be ruined. No more will I tolerate thy fickleness.

I shall punish thee for thy waywardness with the weapon of my Lord's grace.

I shall bring thee under my control with the help of the weapon of my Lord's love for thee.

2

O thou, my wayward mind, beholdest thou not every month a new moon comes into being and every month it dies out ?

Such is the nature of the many fascinating things of this world.

They are in full splendour to-day and are no more tomorrow.

Thy much learning of the Vedic-lore, thy great passion for logic--chopping, thy amazing proficiency in yoga-science, all these and much more do not help thee to realise the utter uselessness of placing so great a trust in transitory things.

Learn to concentrate thy mind on Him who is the one source of hope in the midst of many hope-destroying elements, the one only source of comfort in the midst of many vacillating vanities.

3

O Lord, this world is encircled by Thee.

Thou hast taken Thy abode in us and Thou art to be found everywhere.

Thou cheerest the saddened heart. Thou comfortest the restless soul.

Thou fillest the toil-worn frame with a new elixir of life.

And yet, we do not respond to Thy quickening love.

O Thou Providence ! Thou shoreless Ocean of compassion ! `What are the obstacles which stand between Thee and us ?

4

O Thou Lord, Thou art the warmth of my heart, Thou art the light of my mind.

Come and take possession of me and be Thou my constant Companion.

O Thou Essence of truth, goodness and beauty, seest Thou not I am withering away without Thy presence in me ?

O Thou pure Bliss, come and enter into the temple of my heart and dance Thy cosmic dance there.

O Thou limitless Sea of love, let me shut and enjoy Thy imperishable beauty in my heart.

O Lord, let me endeavour to understand the meaning of Thy cosmic dance in the heart of Thy devotees.

Help Thou me not to get elated in moments of gladness, nor depressed in moments of sorrow.

Lord, help me that I may become established in Thee.

XVII

The Will of God

1

Whatever comes into us is done according to the will of God.
Why do I not understand this ?
All the days of my life I have wasted in thinking of things which ar
no good to me.
I am enveloped all round by the darkness of the forest of my wil
desires.
Alas ! I have heaped up before me and behind me huge piles of sin.
What a sinner have I made myself !

2

What hope is there for me ?
I do not think of Thee as my one only supreme goal.
I do not approach Thee with tears in my eyes.
Thou art the very essence of my life.
Thou art the only perfect God whom we should endeavour to know.
Thou art the Nectar which quenches the thirst of those who seek Thee.
And yet, I am lingering in the miserable pit of vain religious disputa-
tions.

3

O Thou my Lord and my Guide,
I come to Thee with tears in my eyes and with tremor in my heart.
I call on Thy sweet name and I humble myself at Thy feet.
O Thou Saviour, I implore Thee not to forsake me.
O Thou all-loving Mother, I beg of Thee not to permit me to drift awa
from Thy feet.
Help Thou me, God, that my mind may stay on Thee wholly unmove
by the cares of this world like the picture painted on canvas.

4

O God, Thou art the beginning, the middle and the end of my life.
Thou art pure, sinless and free.
Thou art the Light guiding me before and behind.
Thou art the shade of perfect peace and endless happiness

Is it just that Thou shouldst ignore me Thy servant ?
Is it right that Thou shouldst not teach me to taste the sweetness of Thy wisdom ?
Does it become Thee that Thou shouldst not allow me to remain at Thy feet for ever ?
To whom else can I go ?
What shall I do now ?
The all-consuming flames of sense pleasures are more fierce than those of fire.

5

O Thou God, whose compassion for us is deeper than that of a mother for her child,
Thou the chief dancer in the hall of gold,
O Thou rare gem of splendour which sheds its radiance on all,
O Thou shoreless ocean of wisdom,
I am being drawn repeatedly into the dangerous alleys of my senses by the five huntsmen.
Ah ! They are eager to see me burnt alive.
In the midst of these sorrows I am pining away like a motherless child.

6

O Thou all-wise God,
O Thou formless Form who gives forms of light and beauty to all things which we see in this world of time and space,
O Thou formless Form who fillest the frames of all forms we see here with Thy love and life,
O Thou infinite Expanse in whom all forms reside,
Thou art nearer to our heart than we ourselves are.
Thou art visible to those who realise their limitations.
Thou art invisible to those who are intoxicated by the unlimited illusions caused by their conceit in this vain world.
Thou art the first and foremost among gods, and yet Thou art ever present in the lowliest and least of Thy children.
Thou art the good Seed of salvation which yields the fruits of immortal life.
Thou art the endless Happiness which fills the tired heart of man with fire and warmth.
Thou art the eternal Spring of generousness which never dries up.

Thou Thyself art the Reward of true penance of Thy bhaktas.

I raise my plaintive voice unto Thee because I feel Thou h
forsaken me.

7

God, if I am allowed to practise the dharma of serving Thy children he

I implore Thee to permit me to be born in this world again and aga
though it is a place of much sin and suffering.

If this be not Thy will, I beseech Thee to let me live in solitude practis
ing penance. That will help me to lose myself in Thee.

No ! No ! Thou great Teacher of silence, the End, Aim and Rewa
of those who have conquered the selfish feeling of "I" and "Min
let me have repeated births in this world till all Thy children a
brought to Thy path of truth and made Thine.

Lord, let me serve Thy children faithfully and well here.

XVIII

All Desires are not Evil

1

O Thou God, as a true and loyal husband is devoted to his wife and thinks of none else, as a true and loyal wife is devoted to her husband and thinks of none else, as the two are merged and lost in each other, so do I think of no other gods but Thee.
I lose myself in Thee. I am Thine wholly and solely.
O Thou ever sweet supreme Spirit, help Thou me to learn to meditate on Thee with one-pointed devotion.

2

My Teacher, when numberless evil passions drag me into the blinding darkness of the prison house of ignorance, when I am left alone, untutored and without help in this world, who is there but Thee to lead me aright to thine own temple of truth, goodness and beauty ?
Let me seek my refuge under the shadow of Thy feet.
Let me be Thine now and for ever.

3

O Thou one eternal Quest of all theologians and all philosophers,
Thou who art beyond all subtle philosophical interpretations and the meanings of such interpretations,
Thou art the Light and Guide of my conscience.
Whatever virtues I possess they are Thine.
Thou art my moral Support and my spiritual Preceptor.
When I request my mind to listen to Thy still small voice, it rebels and gives me evil councel.
It drags me to the downward path of sin and suffering.

4

Thou art my self-knowledge. Thou art my Guru who imparts knowledge to me.
Nay, Thou art the End and Aim of my self-knowledge.
Thou art the one perennial Theme of all sacred Scriptures.
Thou art my living Salvation which inspires me to be eternally active.
Lord, what is it that exists here which I can call mine ?

Supreme God, my body, my mind and my soul all are Thine.

5

Saviour, they say that the root of all evil is desire.

But all desires are not evil. The desire to be Thine is not evil, but th desire to be mine own is evil.

The desire to serve humanity is not evil, but the desire to restrict m passion for service to my own self is evil.

The desire to be loving and to be wise is not evil, but to be envious an selfish is evil.

Lord, root out all evil desires from the soil of my heart, for the make the world a place of tears, sorrow and suffering. Plant their place the righteous desires which make the world th golden temple of Thy truth, goodness and beauty.

6

Thou art more loving than a mother.

Thy love for mankind is more lasting than that of a mother.

I come to Thy feet seeking shelter.

I confess all my bosom-sins to Thee.

Is it just that Thou shouldst not be willing to accept me as Thy child

Does it become Thee not to lend Thy ears to my plaints ?

Who else can cure me of my evil desires ?

O Thou Mother of mothers, Thou one only supreme Mother, I can n longer be away from Thee.

I can no longer bear this pang of separation.

I am melting like wax near fire.

Lift me up from this abyss of unutterable loneliness and make m Thine own, now and for ever.

TEMPLE CHIMES

XIX

Make Me Thy Bond-servant

1

O Thou divine Light ! O Thou all-glorious Being !

When man loses his hold on Thee, when he makes himself a slave to the attachments of this world, he is caught in its whirlwind and tossed up and down like a thin shred of cotton.

When he forgets the many lessons which he diligently garnered from the four quarters of the earth, when he turns away from wise men from whose life-book of ripe experience he learnt great truths, the over-whelming burden of attachment to the passing pleasures of this life presses him lower and lower, down to the underworld of sorrow and suffering.

When he sees the things of tinsel and the trinkets which he gathered round him so industriously, mercilessly leaving him one by one, when he knows the shallowness of the passing scenes of this earth, it is then that he realises his mistake and hastens to Thy golden feet.

Ah ! Is there a better and more trustworthy friend and teacher of man-kind than despair ?

2

O Thou unfailing Friend whose warmth of love keeps the world hopeful, alive and active, I am ashamed to confess to Thee that my mind, like a piece of wood, did not respond to Thy love for me.

O, my mind fell in love with its own self and wandered in its own wayward manner.

It lived its own life. It sought kinship with its unregenerate senses.

My senses have left me all alone uncared-for in the dark forest of deception and delusion.

Now I can go to no one but Thee. I think of Thee and I meditate on Thee.

My lord and Saviour, I wait at Thy feet silently like a beggar who waits at the door of a prince.

It is Thine to dispose of me as it pleaseth Thee.

3

As we spin our top with the help of a string and let it play, so th supreme One spins His world with the help of His love for us. H fills it with joy and lets us play our life nobly and well, here and now

He is the perpetual Spring out of which people draw the water of life and quench themselves of their thirst.

All our lives are in His hands. He knows what is best for us.

Why troublest thou thyself about the merits of the life of an ascetic or a householder ?

Both are good and useful.

Let Him deal with us as He deems it fit.

4

O Thou Teacher of mankind !

Those whose minds are wandering with their wayward senses those who are under the sway of thoughts of "I" and "Mine," they are far, far from Thy goal of perfection.

But, Lord, Thou out of Thy infinite kindness for me made m conquer my senses, rise above my little self and walk on Thy path o perfection.

Miserable little self am I ! Instead of being grateful unto Thee rebelled against Thee. I forgot Thee and Thy act of kindness unto me

O how vain I am ! I am madly intoxicated by my conceit. I think muc of myself and my achievements.

What must I think of my mind ? Is it a piece of hard wood ? Is it lump of dry clay ? Is it a piece of adamantine stone ?

5

My mind, this is my repeated advice to thee :

Learn to live in the consciousness of oneness.

Let there be no wrangling about "I" and "Thou."

Let there be no more discussion about names and forms.

My mind, I beg of thee, not to separate thyself from the rest o mankind and enthrone thyself on the lonely mountain peak of "I."

Thou need'st no kingdom, thou need'st no power.

All that Thou needest is a cosmic vision of life and shelter under th shadow of His feet.

This is the view of life which will help thee to grow in goodness and in spiritual power.
This is the view of life which will help thee to walk on the path of love and devotion.
This is the view of life which will lead thee to bliss and perfection.

6

O Thou pure and sinless Being, infinite and invisible God !
O Thou perfect embodiment of truth, goodness and beauty !
O Thou incomparable Ocean of love, illimitable Sea of knowledge !
I beseech thee to forgive me for my vanity and lift me from the mire of my "I" -ness.
My intoxication of self-conceit made me so egoistic that I have driven Thee out of the temple of my heart.
O Thou inmost essence of my life, it is only when Thou art present in my soul that I am I.
Without Thy presence in me, I am nowhere and I cease to be I.

7

How vain is this world ! How impermanent is this life !
Why boast about these fleeting pleasures !
Those who were yesterday are not to be seen to-day.
Those who placed their unbounded trust in their passing pleasures perished and with them their passing pleasures also perished.
They are forgotten and their passing pleasures also are forgotten.
Thou unlimited ocean of perfect bliss, help Thou me to raise myself from this unfathomable abyss of illusory pleasures.
Let me concentrate my mind on Thee. Let me lose myself in Thee.

8

Wisdom is the lamp of light, ignorance is the darkness of night.
When one sets out with a lamp in his hand in search of darkness, darkness disappears and its existence cannot be traced.
Similarly, in that heart where wisdom kindles the flame of knowledge no ignorance can survive, no illusion can have the semblance of reality.

9

Ye Vedas ! Ye Aghamas ! Is it in your power to fathom the unfathomable depth of the most High who is the subject of your theme ?

Is it possible for you to grasp Him who is far beyond the reacl thought and symbol ?

It is easier to give the sum total of sand grains found on the sea sl than to attempt to define God's depth and height in terms of hu language.

Who dare describe the Indescribable ?

Who dare measure the Immeasurable ?

The supreme God is one indefinable Whole.

10

How many births had I, how many deaths had I till now, I k not.

I do not know all the mysterious meanings of births and deaths.

My knowledge is limited and my wisdom is fallible.

Thou art all-knowing and Thy wisdom is unlimited and unerring.

Thou boundless Ocean of mercy and compassion, Thy love for u illimitable and all-inclusive.

I dedicate my body and soul to Thee.

Let my thought and speech reveal Thee.

O Thou Lord, make me Thy bond-servant.

Let me live with Thee and in Thee, now and for ever.

XX

Under the Banyan Tree

1

Indeed, Thou didst teach the four under the banyan tree in days of old,
But, Lord, what Thou didst teach them cannot be taught by word of mouth.
Those who desire to be taught of Thee by word of mouth are like unto those who try to cross the deep sea with the help of a little blade of grass.
We can be taught only by Thy divine silence.

2

Lord, art Thou not the one supreme truth ?
Lord, art Thou not the one great reality behind all appearances ?
Is it not true that Thou revealest Thyself to different people in different ways ?
Is it not true that Thou art the end and aim of all religions ?
What is the true way of finding Thee ?
Is there any other way but that of Thy grace ?

3

When we deeply ponder over the matter we are perplexed.
Art Thou different from the world which we see before our eyes ?
Can the elements—fire, air,earth, water and sky--exist apart from Thee ?
What about us ? Are we different from Thee ? Can we live apart from Thee ?
Thou Lord, whose one half is Uma, tell us the whole truth ?

4

Lord, Thou hast made us bear the burden of our senses and their uncontrollable wildness.
Lord, Thou has permitted us to run about with the wicked monkey of our mind and participate in its evil ways.
Lord, thou makest us drink the bitter dregs of our perpetual suffering.
How can we understand the inscrutable mystery of Thy love for us ?

5

What is good ? What is bad ?
How can they affect me in this world ?
If they affect me, they affect Thee.
I am not mine, I am Thine. I am not I, Thou art I.
Wilt Thou help me to realize the meaning of "I" and "Thou" ?
Wilt Thou help me to understand the meaning and relation of my s
and the meaning and relation of other selves in Thee ?
It will help me to move with all Thy children in this world with
even-mindedness.
It will help me to live with them and work for them even as Thou liv
and workest in me and in others.

6

What is high ? What is low ?
These are but the inventions of man's vanity.
Let me cast aside the conceit of my self-intoxicated life.
Let me live an unselfish and useful life.
Let me live a life without attachment to the fruits of action.
Lord, let me behold Thy beatific vision in every little thing of t
world.
Lord, let me dedicate all my actions to Thee.

7

Lord, I wasted away all my days by morbidly brooding over my p
life.
What is the good of lamenting over my unredeemed past ?
Thou art my supreme Lord of wisdom. Thou art my supreme uplifti
Power.
It is better that I should meditate on Thy virtues and live a rich a
fruitful life in future.
Lord, rescue me from my sad and sullen morbidity and help me soon t
see the dawn of my regenerate life.

8

Lord, if Thou dost withdraw Thyself from this world, but for one little

Where will all these many gods be ?
Where will all these traditions and numberless customs be ?
Where will all these needless and meaningless castes be ?
Where will all these wearisome ceremonies and rites be ?
Where shall we be ?

9

And still, Lord, the mad and the vain disputations about "I" and "Mine," "Thou" and "Thine" have not left us.
What vanity! What conceit! What intoxicated illusions are these!
That stage of our life is our Heaven where these differences of "I" and "Mine," "Thou" and "Thine" do not exist.
That stage of our life is our Heaven where we live in each other and in Thee, where we live for each other and for Thee.
Lord, I seek my refuge in no one but Thee.

10

O Thou Infinite, O Thou Lord of perfection, when we become Thine wholly and fully, When Thy sublime wisdom takes possession of our souls, will the thought of loss and gain as the result of our relation with Thee, vex us ?
Shall we still persist in thinking of light and darkness in our souls ?
Shall we continue to worry ourselves with the sweet pleasures and the bitter sorrows of this life ?
Shall we be so little-minded as to think of owning our petty narrow lives in Thy infinite life ?

XXI

The Bliss of Union

1

He who is the beginning and beginningless,
He who is my endless bliss,
Who is my pure light within,
He stood before me with all His splendour.
He gave utterance to what cannot be uttered by word of mouth, my maid.

2

How can I tell you what He told me !
He cunningly beckoned me to a lonely place.
He ordered me to be quiet.
I looked before me and behind me.
No one was to be seen anywhere.
But I felt His fond embrace.
Endless joy was mine, my maid.

3

He asked me to give up my fond attachment to the things of this world.
He asked me to cling to Him alone in my heart.
When I gave up my attachment to the things of this world, when I clung to Him alone in my heart, how can I describe to you what I found, my maid!

4

He said things which cannot be whispered even to you, my maid.
He asked me to separate myself from my life-long friends of self and senses.
Out of disgust I scolded Him and yet He is not my false husband.
He is one who has come to save me from the ravages of my little self, my maid.

5

I wandered away from my Lord like a person possessed with an unclean spirit.

He took pity on me and drove away the demons of desire and waywardness out of me.
He permitted me to take shelter under the shadow of His feet, my maid.

6

When I took shelter under the shadow of His feet, when I separated myself from sense object, when I succeeded in bringing my senses under control,
I placed myself entirely at His disposal. I loved Him with all the love of my heart.
Ah ! It was then that he made me solely His and asked me not to think of others, my maid.

7

He asked me to look at everything from the standpoint of His infinite wisdom.
Ah, fool am I ! I heeded not His advice.
I looked at everything from the standpoint of my little self.
What did I find then but darkness ?
Even me I could not find in the darkness, my maid.

8

He asked me not to consider Him and me as two separate persons.
He asked me to meditate on the truth of dualistic non- dualism.
I constantly meditated on that one teaching of His.
How can I describe to you the ecstasy of my soul, my maid !

9

From that fertile soil of pure and devoted mind where the knowledge of Shiva grows so luxuriantly with the help of the radiant light within,
I pulled out all the bad weeds of conceited egoism and dark desires which also attempted to grow there, my maid.

10

I dedicated my disciplined and tutored mind to my only Lord.
I opened my eyes and saw.
O, I saw the manifold beauty of my Nataraja in the shrine of my heart, my maid !

XXII

Ecstasy

1

Thou art the supreme Master.
Thou art the peerless Pearl, pure red Coral.
Thou art the light that glitters in the yellow of perfect gold.
Thou art my wisdom, the clear Light of my heart, Lord of lords.

2

Thou art the Light of my eyes, the Light of my mind.
O Thou wish-yielding Tree, heavenly Intelligence !
Thou art the Giver of happiness, Thou art my Wonder. Lord of lords.

3

Thou art the Essence of speech, Thou art the Essence of mind.
Thou art beyond the grasp of thought and speech.
Thou art the Incomparable, the Unique one. Lord of lords.

4

Thou art present wherever I cast my eyes.
Thou didst come into my soul in the form of Mantra, to teach me Thy great truth of life. Lord of lords.

5

Thou art above the sky, below the earth.
Thou increasest the rapture of my mind as I behold thy vision.
Thou art my only King. Lord of lords.

6

Thou causest my happiness to grow.
Thou guardest my life with care.
Thou art the living stream of my pure joy.
Thou art my Saviour. Lord of lords.

7

Thou art the great Silence.
All the worlds have their being in Thee ; they live in Thee.

Thou art the precious Jewel of silence preserved in the box of great beauty, which is the creative life of Thy devotees. Lord of lords.

8

Thou art the supreme Good sought by the wise.
Thou teachest Thy devotees to regard the rich treasures of this earth as a shred of broken earthen-pot. Lord of lords.

9

Thou art the fond Relative of the wise who think well and live their thoughts well.
Thou art the fond Relative of the wise who think it is only Thou that causest them to think well and live their thoughts well. Lord of lords.

10

Thou art praised by the saints who possess Thy wisdom as the one only supreme Light.
Thou art spoken of as the rare Lamp of wisdom which shines with brilliant light in the temple of Vedanta. Lord of lords.

11

Thou art present in all quarters, in heaven above and earth beneath.
Thou art the divine Honey which lets its sweetness flow a little into my life. Lord of lords.

12

Thou art present in all quarters, in heaven above and in earth beneath.
Thou art the ripe fruit in the hollow of the palm of those who have realized Thee in their life here. Lord of lords.

13

Thou art the supreme Light that shines in the heart of those who have taken the vow of silence.
Thou art my shoreless sea of happiness. Lord of lords.

14

Who dare assert that they know Thee full and well ?
Thou art the infinite wisdom in whom the partial wisdom of all Scriptures is lost. Lord of lords.

15

I feel that I am bound on all sides and helpless.
I know not why thou makest me suffer in the dark forest of m
senses. Lord of lords.

16

I must give up my sleep of ignorance and way-wardness of desir
before I think of beholding the unsurpassable splendour of Thy sinle
form.
Is it not so ? Lord of lords.

17

I shall assiduously seek Thy grace. I shall live a strenuous, devout life.
But, if I obtain thee in my life here, because of the merits of my pa
birth, I shall dance with joy.
My happiness shall know no bounds. Lord of lords.

18

Is it the sweet and sonorous lyric songs of the saints ?
Is it the unconditional love which Thy devotees pour out at Thy feet ?
Is it the boundless devotion with which Thy bhaktas serve Thee alone ?
What is it that helps them to monopolise Thee as their exclusive frier
and guide ? Lord of lords.

19

No ! No ! Thou art obtainable by all.
They own Thee who approach Thee with single-mindedness.
They own Thee who serve Thee with one-pointed devotion.
They own Thee who endeavour to reach Thee of their own acco
through whatever path is possible for them. Lord of lords.

20

Through not experiencing Thy presence in me, the beauty of my face
fading away and I am fainting.
O, Thou one eternal Spring of compassion, wilt Thou not enter into my

21

I am not learned in the sacred lore that speaks of Thee.
I merely listened to those who are well versed in it.
But I constantly meditated on Thee and Thou hast helped me to reach Thee. Lord of lords.

22

Teach me to serve Thy children here faithfully.
The pure and perfect bliss shall be mine accordingly. Lord of lords.

23

My mind melts like camphor in the radiant light of Thy love for me.
Thou art the ocean of nectar in the sweetness of which I am merged of my own free will. Lord of lords.

24

I have listened to a great deal about Thee.
I have learnt much concerning Thee.
I know the secret science of keeping my body undecayed.
O ! Without Thee in me of what use are these things ? Lord of lords.

25

If one does not know the meaning of his own self, and his relation to Thee,
If he becomes the master of all the worlds, will it help him to possess Thee ? Lord of lords.

26

If the mud wall is cleansed with mud water, will the mud of the mud wall disappear ?
Will those who persist in living the life of illusion give up their illusions when asked to do so ? Lord of lords.

27

Though one has conquered his anger, though one has attained all the unattainable yogic-powers, if he does not know the art of keeping his mind under control, how does it profit him ?
He who knows the art of keeping his mind under control is the supreme master of himself and his surroundings. Lord of lords.

28

Like a man who thought of climbing the heights of heaven with the hel of a rope ladder, like a man who thought of cultivating cotton plan for manufacturing ropes for that ladder,
I thought of reaching Thee with the help of books and book-knowledg Lord of lords.

29

The knowledge one finds in books and the mud food prepared b children playing in the fields are the same.
That which helps a bhakta to realize God in his soul is his own exper ence of Him. Lord of lords.

30

Instead of meditating on Thy infinite life of perfection,
I made my little life of imperfection a theme for my meditation. Lo of lords.

31

Those whose evil ways decrease, those whose goodness increases,
Those who have won Thy grace, They are my spiritual kinsmen. Lord lords.

32

He who does not extend his kindness to those who seek his help
Is like unto a cruel cow which kicks her calf when it approaches her f milk. Lord of lords.

33

The truth is such that it can be uttered in one little sentence.
But pandits have expanded it into lengthy texts.
They have written many huge commentaries on them.
What is the benefit of these lengthy texts ?
What good do we get from going through these huge commentari which conflict with one another ? Lord of lords.

34

I am caught in the inextricable coils of man-made creeds.
When am I going to be freed from my bondage to them? Lord of lords.

35

Who will take a stick and drive out my selfish stubbornness from me ?
My self-intoxicated pride strives hard to establish the partial truth of its own little theories. Lord of lords.

TEMPLE CHIMES

XXIII

Who can Understand a Devotee's Tears but his God ?

1

Who can understand the birth-travail but a mother ?

How can a woman who was never a mother understand it ?

It is only they who have tasted God's unlimited bliss that can understa the devotee's tears of joy.

They alone can understand the trembling thrills of the devotee's heart.

Those who have not experienced God's presence in their life, tho who have not responded to God's still small voice, do not understa the bhakta's tears : they do not understand the bhakta's thrill a fervency.

Their heart is hard as stone. It does not melt.

2

I restlessly wandered in far distant places.

I spent my days and nights with the worldly-wise.

I did not seek the company of Thy seers.

I was drifting farther and farther away from Thee..

O Thou, my King, Thou didst know this.

And yet Thou didst allow me to sink in the sea of illusion and ignoranc

Why is it ? What can be the meaning ?

3

All the many things I gathered in this world, my precious body whic so fondly worshipped, my mind which I mistook to be all in all, the I have placed at Thy feet and said that they are Thine.

Thou didst accept them, and Thou didst say that Thou wouldst make body Thy fit place of habitation, my mind a proper and intellige interpreter of Thy message.

Now, dear Lord, speak to Thy humble servant if it is true or if it is true that Thou has entered into my life.

I consider Thy voice within me as my sacred Scriptures, free from all false teaching.
I consider Thy presence within me as inmost light and essence of all Bibles.
Thou art my inseparable life. Thou art my invaluable treasure.

5

O Thou sacred Sound,
Light within the sacred sound,
Thou art the pure Essence of all life.
Thou art the one unerring divine Teacher of mankind.
Thou art the faithful Friend of mankind.
Thou art the true Mantra that quenches the thirst of human hearts.
Thou art the end of all knowledge.
Thou art the imperishable power and wisdom of silence.
Lord forsake me not; I entreat Thee.

XXIV

Seek the Company of Shiva's Devotees

1

O thou foolish mind thou hast read many books.
Thou hast listened to the questions and answers of many people.
Thou hast studied many creeds.
Thou hast made pilgrimage to many far and distant places.
What is the benefit thou hast derived ?
Ah, none whatever !
Seek the company of Shiva's devotees.
They will help thee to give up thy waywardness and climb to the he
of heaven.

2

O Lord Thou hast come into my heart as a mother, whose divine fo
silent suffering.
Thou hast come to teach me to cast aside this mad notion of "mine"
"thine" which causes a gulf of separation between us.
Thou art fondling me as a mother fondling her only child.
O, how can I be grateful enough unto Thee ?
What can I give unto Thee in return ?

3

O supreme Teacher of silence,
Thou hast given me a sound body.
Thou hast taught me not to run from on place to another like a man
an excited mind.
Thou art educating me with the patience and perseverance of a mo
into Thy ways of life.
But my foolish mind has not yet learnt to give up its waywardness.
I have made up my mind not to listen to the whispering of evil in
world.
I have made up my mind to realize Thee in my life here and
according to Thy teachings unto me.

TEMPLE CHIMES

XXV

The Only Reliable Teacher

1

If our senses themselves turn out to be misleading and unreliable, whom can we call our faithful ally ?

Oh, no one.

The one only permanent stay and support of our life is His divine grace.

The one only permanent and reliable teacher is God.

2

Ponder over this with a resolute mind.

The words of the divine Teacher of silence within us alone are true and reliable.

Meditate on this deeply and well.

Let us seek His grace.

My mind, when we carefully examine them, it is clear that all natural elements we see here with our eyes are but bits of His outer raiments of varied colour.

3

Let us learn to establish ourselves in Him who is the Author of all that we see here.

Let us seek His divine wisdom.

Let us seek His divine grace.

No other path is more profitable than this.

4

My mind, I begged of thee so often to be quiet and to be composed in Him.

Where didst thou leave my counsel unto thee ?

Thou standest before me like a professional pugilist.

Thou draggest me from my silent corner to enter into vain disputations with false teachers.

5

My ignorance was increasing, I was roaming like a madman in the forests of illusion.

I was making myself unworthy of Thy wisdom.

And yet, Thou didst not leave me.

Thou didst teach Thy wisdom unto me from within me.

If I can be called wise now, it is because of Thy unending love which patiently persevered in teaching me.

6

O thou my mind, all the Vedas and Aghamas declare that the one eternal God alone is true.

They say that He alone is one perfect and faultless Being.

They say that He alone is all Love and Bliss.

Why dost thou not investigate the truth of this matter ?

My mind, learn to sink within thy own being.

Turn into thyself.

Find the truth for thyself.

7

O thou foolish mind, know that the life on which thou fixest thy attention is but a dream.

O learn to live in that state which knows the difference between thee and thy Maker.

He is not I, but O let Him live in me.

8

O Thou Light of my eyes ! O Thou Sweetness of silence !

Why dost Thou not help me to realize Thee as the Light within my light ?

I know no other Teacher but Thee.

The vain think that we and the one eternal pure fount of all happiness, sinlessness and wisdom, who cannot be comprehended by speech and thought, are one.

Ah, why do they prattle thus day and night ?

Those who have obtained Shiva, the supreme Good, say it is He that lives in them, but He is not they.

This is the whole truth.

9

I am only a poor mortal being tossed up and down in this wide and va sea of life by my sins of thought, word and deed.

Thou art the one only pure and sinless God whose compassion fo sinners knows no bound.

I come to Thee to whom all things are possible.

Wilt Thou not redeem me and teach me to be Thine ?

10

What is the use of confusing my brain with the sciences of th world which speak to me only of the things which I see with my ow eyes and which are external to me ?

I need one who is within me and whose grace is abundant for sinners.

Ah, my mind is eager to meditate on Him, my eyes are eager to see Hin my hands to worship Him.

11

Silence taught by the divine Teacher of silence alone is my eternal bliss.

It is His silence that is my wisdom.

It is His silence that is the essence of my self.

It is His silence that fills my thought-life.

I repeat, it is His silence alone that is my eternal bliss.

12

He has made me a dweller in His Kingdom of love and bliss.

My divine Teacher of silence has caused His silence to be born in m mind.

My mind is established in Him.

It is no more necessary for me to go from place to place in search o wisdom.

All the wisdom I can gather from many different sources is mine, since I live in Him who is the Author of wisdom.

XXVI

Let My Future at Least be Thine

1

Lord, let the evil days of my past be buried in the past and let
soul-renewing flood of Thy mercy flow on me evermore.
Though the evil days of my suffering in the past are unnumbered, in
future at least let me have comfort in the worship of Thy feet.

2

Lord, when am I going to experience the purifying touch of Thy sin
hand in my soul ?
When am I going to enjoy the benevolence of Thy presence in the sh
of my heart ?

3

Lord, when am I going to behold the beatific vision of Thy cosmic da
in my soul ?
When am I going to enjoy the thrill of Thy conquest over my little se

4

Lord, when am I going to learn to put a bridle on my tongue and t
the sweetness of silence in Thee ?
When am I going to learn to still these riotous senses of mine and e
the perfect bliss of subdued will in Thee ?

5

Lord, when am I going to see the dawn of that day when I place my
wholly at Thy lotus feet ?
When am I going to see the dawn of that day when I am all alone
Thee in the quiet chamber of my heart ?

XXVII

I Know Not the Origin of Evil

1

I know not the origin of evil.
I know not its end.
But here I am being tossed up and down by it.

2

My ignorance as to the source of evil does not help me to fortify myself against it.
The inseparable pain of evil drives me from one madness to another.

3

I made myself one with the world and its pleasures.
I am treading on the narrow precipice of the sweets of life.
I am wandering in the forest of illusory things.

4

I loved the world and its allurements.
The allurements of the world have devoured me.

5

I am vain, and I hugged the vanity of the world.
The vanity and vainglory of the world made me their ally.

6

My fondness for being fastidious in the fashions of the world made me a fop.
My inordinate desire to deck myself with robes of various colours and designs robbed me of seriousness.

7

My sense perceptions are not pure ;
They are not properly discriminated.
I allow the waywardness of my unsubdued desire to carry me on its wings to the pinnacle of deception

My desires drag me about whenever and wherever they like.

8

Cowardice and avarice have not left me.
Lust for things of this world and covetousness have struck deep roots i me.

9

Suspicion and jealousy are playing havoc in my life.
The notion that I am superior to all is pulling me down into the dirt selfishness every day.

10

Lord, how long have I to suffer thus in the forest of illusory things ?
When am I going to be taught by Thee how to conquer this enemy mankind ?

XXVIII

No End to Man's Greed

O, there is no end to man's desires !

Even though he had sovereignty over all the worlds, he would like still further to extend his power.

Even though he had the wealth of Kubera, the lord of all riches, he would still waste his precious time trying to learn the secret science of alchemy in order to transmute all his base metals into gold.

Even though he has lived the full span of his long life, he will still wander in far distant forests in search of a medicinal herb that will help him to keep his body from tasting the bitterness of dissolution.

Lord, when I ponder over this dreadful disease of man's boundless greed I feel deeply distressed.

I believe all that a man needs is enough food to satisfy his hunger and some lonely place to lay down his head for his day's rest. These Thou has given me amply.

O Lord, help Thou me that I may not make myself an intolerable egotist, all the while prattling “I”, “I”. O ! Let me not sink in the deep dark ocean of my interminable selfish desires.

O Thou perfect Bliss, all-pervading and ever present God, be Thou with me that I may live a detached, disinterested pure life in Thee.

XXIX

My Fall

1

Lord, I am sad that I made my mind a rendezvous for all sorts of fa
gods.
I was fashioned by Thee in Thine own image, but I pulled myself do
to the level of untutored lovers of the passing things of this world.

2

Lord, I was indulgent.
I allowed my mind to have its own way.
Now, it is wayward, unsteady and does not listen to me.
It has become the slave of my senses.
Like a mad monkey it runs with them hither and thither.
It knows no shame, no remorse, no pain.

3

Lord, help Thou me that I may wean it from the ways of evil.
Give me strength that I may subdue it once for all.
Teach me to govern it with firmness and wisdom.

4

Lord, help Thou me that I may dedicate it to Thy service.
Teach me to keep it pure and clean, well tutored and disciplined.
May it become a proper abode for Thy thoughts.
May it be a fitting instrument to interpret Thy message to mankind.

XXX

Thou Didst Enter Into My Heart of Thine Own Accord

1

O Thou self-existing supreme God, Thou of Thy own accord, because of Thy loving nature, entered into my little self.

Thou didst light up the lamp of Thy wisdom there.

O Thou infinite Goodness, Thou, because of Thy redeeming passion for me, deigned to live with me in the narrow den of my soul.

But tell me, why dost Thou hide Thy face from me ?

O Thou, the Author and Preserver of my body and soul, canst Thou not now condescend to reveal Thyself to me ?

2

O Thou Spirit of grace, Thou art beyond the reach of my thought. It is not possible for me to think and speak of Thy grace adequately.

O Thou perfect Bliss, I am so much lost in the thought of my wife, children, mother, father, cattle and house I have forgotten Thee. Fool am I !

He who loves Thee with an undivided devotion loves his wife, children, mother, father, cattle, and house better and more.

When am I going to learn to love Thee with an undivided love and lose myself wholly in Thee ?

3

Thou flood of pure love, Thou art our kind and loving Mother and Father.

I am tossed up and down by unchastened desires on the sea of life. My mind is not fixed on Thee. It is one thing at one moment and another at another.

I cannot boast of my one-pointed devotion to Thee.

And yet, Thou art sweeter than the juice of the sugar cane, sweeter than the sweet honey, sweeter than all sweet fruits.

I do not know why I do not let myself melt into Thee !

Is my heart a piece of wood, is it a piece of hard rock, is it a piece of

4

O Thou my Master, Thou art my uncreated Light.
Thou penetratest into every corner of my life.
Thou pervadest all my thoughts, words and deeds.
It is Thy nature to be always and everywhere.
How canst Thou think of being away from me ?
Really, it is plain, when I begin to ponder, the right and freedom leaving Thee I possess, but the right and freedom of leaving Thou dost not possess.
Thou art omnipotent and Thou art omnipresent. And so, Thou ca not leave me, Thy humble servant.

5

O Thou divine Light, the words "I" and "mine," "thou" and "thine" not true ; they convey no meaning.
That which is true and full of significance is the fact of Thy love.
But my poor miserable mind does not understand this.
My wayward, dark and wildered self knows only "I" and "mine."
O, my Maker, I do not deserve Thy grace, I dare not claim Thy love.
But how can I live without Thy grace ? How can I live without T love ?

6

O Thou immortal Love, to live a full and complete life, I need but o thing. It is Thy grace.
If I have obtained it, I have obtained all.
Falsehood, covetousness and jealousy will find no room in me.
Thy truth and knowledge will ever dwell with me.
I shall learn to walk assiduously in the path of Thy righteousness.
I shall seek the company of Thy devotees and serve them.
Low thoughts and unchaste desires will disappear from my mind.
My life in Thee shall yield rich fruits of truth, goodness and knowledge

7

O Thou ancient and eternal Spirit, Thy name is pure universal Love.
Why is it that I become a slave to this world ?
In spite of my constant effort to realize Thee in every aspect of my life have not yet conquered my ardent attachment for the things of sense

I fear my belief in the world's vanishing vanities is more firmly rooted than my belief in the reality of Thy saving presence in the temple-house of my consciousness.

O Thou my Creator, my Saviour and my supreme Spirit, wilt Thou not lift me up from the dungeon of my worldliness ?

8

O Thou Love of unsurpassable sweetness, help Thou me to taste the sweetness of Thy name.

The more I taste the sweetness of Thy name the greater is my thirst for Thee.

Thou art the Fountain of pure nectar.

He who tastes of it makes himself immortal and wise.

The darkness of ignorance and the madness of deceptive things leave him.

The resplendent light of the bright lamp of self-knowledge burns in his soul with all its brilliance.

Lord, let Thy pure divine light of love and wisdom consume me now and for ever.

9

O Thou incomparable God of all goodness, Thou standest alone in Thy uniqueness.

I have built a throne in my heart. Let me set Thee on it and dedicate myself to Thee.

My body, mind and soul are Thine.

Lord, Tell me then, how is it that doubt and confusion as to my relation and duty to Thee have crept into my mind ?

I implore Thee not to allow me to be dragged down from Thy feet to the kingdom of my little self and its carnal desires.

Let my sweet salvation be my unqualified devotion to Thee.

1

When the wayward monkey of our minds runs into highlands and lowlands without aim or purpose,
How does it profit us to run after it ?
The one eternal supreme Light which dances the dance of love,
He is One, He is Many, He is the Life of our life.
Now is the time to find Him whose glorious eyes penetrate into every corner of the universe.
Now is the time to seek Him, own Him.
His love knows no bound. He is with us, in us, here and now.
O ! Ye peoples of this world, come let us enjoy His bliss together.

2

Why leave the true religion ? Why run after false religions which place many obstacles between us and our Maker ?
Why not seek the true religion which reveals Him who is above all time, who is the Ancient One ?
Why run after false religions which hide the glorious face of our Maker from us ?
Now is the time to learn that the true religion is the one which frees us from our bondage to the perishing things of this world and helps us to realize Him who is above all corruption and the narrowness of creedal differences. He is in our own hearts here and now.
O! Ye peoples of this world, come let us enjoy His bliss together.

3

See you not how one crow invites other crows to share with it in the enjoyment of food it has discovered ?
O ! He is the one great flood of pure and unending joy which rises and overflows a thousand times, runs into everything and fills everything, and yet remains ever as One undiminished.
Before the bodies in which we dwell drop down and perish, let us learn to share the unlimited joy of His presence in us here and now.
O ! Ye peoples of this world, come let us enjoy His bliss together.

TEMPLE CHIMES

XXXII

Thy Salvation is for All

1

O Thou my divine King, I know no other thing that could save us from the cares and worries of our little self than Thy love and compassion for us.

We are helpless in this sea of life.

If there is one thing that can give us strength to brave its waves, to swim successfully across it and reach Thy feet, it is our hold of Thee.

O God, help us that we may never lose our hold of Thee.

Oh, our hold of Thee is our only sure strength and support.

Oh, our hold of Thee is the one only means through which we can reach the shore of Thy salvation.

2

Lord, I have realized the meaning of myself ; I know now what it is.

Lord, I have tasted Thy gracious kindness ; I have seen a vision of Thy shakti.

Lord, I have realized the meaning of Thy relation to me ; I have caught a glimpse of Thy splendour.

But, those who have made religion a profession, say that I must never speak of what I have seen and experienced of Thee and of Thy grace in public and to all people.

Thy grace and Thy presence in me have filled me with so much of Thy sweet love that I cannot keep it to myself.

O God, be not annoyed with me because I share the joy of my experience of Thee, of Thy grace, and of myself in Thee, with the rest of Thy children.

3

O Thou our all-gracious Father-Mother-Spirit, O Thou our one only eternal Light of splendour, some sectarians say that Thy salvation is

Ah ! What about others--many millions of them ?
Lord, all are Thy souls. It is Thou that didst usher them ir
world.
O Thou all-loving God, if Thou extendest Thy salvation ur
irrespective of their merits, their station and circumstance
world, how will it affect Thee ?
Wilt Thou sink low in the estimation of Thy little-minded followe
Will it diminish Thy love and light ?

XXXIII

My Final Stand

1

He hath firmly established me in the stand I have taken in Him.

He hath helped me to realize that bliss in Him is the unchanging beatitude of my life.

He is helping me now to experience the fullness of my life in Him.

O, my joy in Him is constant and eternal.

My joy in Him is a source of perpetual life which is ever active and of service to His children.

2

What is the end and aim of Vedic lore ?

What is the gist and meaning of Aghamic knowledge ?

It is just to help man to realize God in his own self.

When the wise know this, when they experience Him in the inmost chamber of the mind where perfect silence prevails, their joy in Him is constant and eternal.

Their stillness in Him fills them with creative life.

3

Why do we read many books ?

Why do we go to far distant places to listen to the teachings of great men ?

Is it just to make ourselves adept students of logic ?

Is it just to waste our time in endless and wearisome disputations ?

No ! No! it is to get help from them for a devout, useful and active life.

It is to learn to live the great teachings of the one only true Teacher of mankind in our daily life.

It is to grasp the meaning of the unutterable wisdom He gave utterance to in the language of silence under the banyan tree.

It is to shape our lives according to the light He lit in our hearts.

It is to become well-established in Him.

